

Drew, Dwight C.

Group Leadership

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Group Leadership

Dwight C. Drew
Editor



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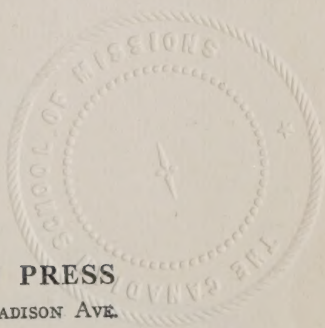
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Group Leadership

Dwight C. Drew
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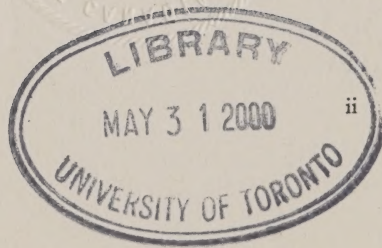
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FOREWORD

Hundreds of group leaders and secretaries have by their original and successful work, made possible the writing of this manual. Back of this book stands more than fifteen years of practical demonstration of the value of group organization in Christian work. Great credit is due to the County Work leaders of California, New Jersey, Connecticut, Maine, Michigan, and Massachusetts, for writing helpful leaders' handbooks.

There has been a demand, however, that there be some general manual available in printed form. At the Silver Bay Summer School of 1922, a committee composed of T. L. Coates of Maine, J. H. Corbett of Connecticut, E. K. Jordan of New Hampshire, L. H. Libby of Massachusetts, R. S. Musselman of New Jersey, H. G. Richardson of New York, and D. C. Drew as editor, undertook to write such a manual for local group leaders. The various leaders' manuals now in use were critically examined and the parts of most general importance edited and retained.

This committee met daily for two weeks. The most vital points were thoroughly discussed and an outline agreed upon. Much of the actual work of writing could not be done then but this book owes its origin to the creative work of these men. Others have also made splendid contributions in the writing of special articles. The greatest credit, however, is due the hundreds of local group leaders who have demonstrated the possibilities of the Association group as a means of transforming character.

To all such leaders this volume is dedicated.

July 1, 1923.

CHAPTER I

WHY GROUP WORK

The Group Idea

Did you ever stop to think of the different groups or societies to which you now belong and to which you have belonged during your lifetime? "A vital interest group is one in which the individual feels himself included, one in which the individual has the full sense of belonging."

As soon as we become conscious of our surroundings we find ourselves in the *home group*. There is father, mother, perhaps sisters and brothers. "A child here makes his first social discoveries and has his first social experiences."—Lindeman, "The Community," p. 27. Soon we become aware that there are other homes with boys and girls.

Then there develops the *children's play group* composed of from two to six boys or girls. This vitally influences the child from three to ten years.

The play group merges into the *school group* composed usually of those of a grade or room.

The *Church group* is composed principally of those of a Sunday school class.

Beginning at about ten, boys and girls want to belong to things. We then find *gangs* and *boy-made* societies springing up for a day and perhaps disappearing in a night.

At about twelve, boys and girls are eager to join clubs, Y. M. C. A. groups, Scouts, etc. Following this we come to the high school period and we see *cliques*, *sororities*, *fraterni-*

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ties, athletic teams, and debating societies gripping the attention of youth and, in some cases, making study of minor importance. Then comes the *college fraternities* or the *village athletic club*. At this time *parties* and *social events* often dominate the life of the younger sex and have a strong influence over conduct.

The *neighborhood group* is made up of children and adults who live within walking distance and forms the environment in which many of these vital contacts take place. The *racial group* often controls one's ideal of citizenship and sets standards of conduct.

The *work group* is composed of a man's business associates and those in his factory or room of manufacturing establishment. The *lodge, business clubs*, such as Rotary, Kiwanis, the *labor union*, the *political, literary, art clubs*, etc., now make their great contribution to individual personal development and give a man or woman also some of the most practical means of serving his fellows and his communities. We are compelled to agree with Mary E. Follett who writes as follows in *The New State*: "The vital interest group is our daily life as we live it from hour to hour. We join with one group of men at work, with another at play, with another at a civic committee, another in an art club."

You see, then, that the group is one of the most vital elements in all human life. Without these associations with one another in groups, life should hardly be called civilized. Some think of the term "group" as a Y. M. C. A. term. It is not.

A Few Principles

1. Groups are produced by pleasurable feeling of being in company with like-minded or because of advantages to be

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obtained or by the accident of birth, occupation, or place of both.

A successful club or Sunday-school class is so because people want to belong to it. They seek its membership. Those groups to which we belong because we desire to usually make the largest impression on our lives.

II. Persons may belong to many groups or societies, such as a "joiner," but one is most vitally affected by the ones in which he is most vitally a part. It may be a business corporation or a club, or the home, but those that mean the most to us influence our lives the greatest.

III. Persons may be widely different in many characteristics but are like-minded on the purposes or ideals of the group. A banker and a dentist may belong to the same club. Democrats and Republicans may belong to the same official board of the church.

IV. There may be conflict within the group sometimes tearing it apart but there are also cohesive elements that tend to hold it together. An athletic club may have lots of quarrels among its members but the desire to win over another team holds them together.

V. Each social group tends to regard its life as of greater importance than the social whole, such as a high-school fraternity vs. the whole school.

VI. There is often conflict between groups such as a labor union vs. the business corporation.

VII. Every group has leadership either elected by itself or imposed from without.

Gangs and Groups.

Gangs exist in various forms. You may find a gang hanging about the post office waiting for the mail, spending their

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time teasing some half-witted old man until he burns the air blue with oaths. This same gang, however, will risk life and limb putting out a fire or saving cattle from a burning building. The village and town gang usually comes and goes with no fixed membership. Gang leadership is often temporary. One fellow may lead in raiding an orchard or melon patch, another may lead in throwing out the unruly fellow who plagues the pretty "school ma'am." Sometimes a gang has two leaders, one with wits, another with daring, in which case the action-leader is likely to win out. Any united action for good or bad among young men or boys usually shows the operation of a more or less defined gang.

Then there is the young man-made society such as baseball, basket-ball teams, school fraternities, social clubs, and other societies not started by adults and in which adults have no part or control. These societies have a definite purpose and quickly disappear when the object is reached. Often internal conflicts start in them almost as soon as they are organized. The associative impulse, however, is so strong that a new youth-made society springs up over night. A study of these societies shows that seventy-five per cent of them are based upon fishing, hunting, athletics, or social fun.

Observation may show that there is neither any gang or youth-made society. What then? It is probable that some group needs to be discovered to itself and made conscious of its existence.

Questions For Further Study.

What gangs have you in your community? Describe them.

How many are there and how vitally do they affect the conduct of youth?

Describe some gang leader whom you know personally.

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What youth-made societies do you discover? For what purpose are they organized?

Utilizing the Gang

The method of the Y. M. C. A. is to use if possible the natural gang in the formation of an organized group. Its form, however, undergoes some changes. "The organized group," Professor Lindeman says, "utilizes the impulse of the herd less and the deliberative assembly more. It comes under the sway of customs and traditions of the society in which it exists. Its action is less impulsive and more the result of talking things out. Adult leaders never attain leadership in a gang but an organized group naturally moves in the direction of adult leadership. The gang constantly promotes conflict within itself and with others. The group while constantly developing conflicts meets them with accommodation and adaptation. It is not likely to develop conflicts with society in general."

Can we use all the members of gangs in "Y" groups? Why or why not?

If not, what is done with those who are not thus utilized?

In how far are these principles of value in transforming a gang into a group?

1. Capturing the leaders with Association ideals.
2. Working with that part of the gang most susceptible to Association ideals, starting small and growing.
3. Using the transforming powers of religion in changing the life motives of the whole gang.
4. Dealing with young men individually at first.
5. The attractive personality of a group leader. (See also further discussion under group organization.)

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What a Y. M. C. A. Group Is or Should Be.

I. *It utilizes a natural grouping of men, young men, or boys as the basis of actual experience in Christian living.*

If we can get Christian ideals really operating within groups such as lodges, business corporations, farmers' cooperatives, women's clubs, etc., would we not make tremendous gains toward making all society Christian? The time to start such a process is in youth. We can help Christianize contacts between boys and young men in their natural grouping. How is this done?

(a) By applying Christian principles to group conduct such as games played fairly, without meanness or revenge. Lack of reverence in Bible-study period, grouchiness, tardiness, on the other hand, injure the group as an experience in Christian living.

(b) By discussion of the most vital questions of youth from a Christian standpoint, the actual problems which young men face are brought into a group and discussed in the light of Christian ideals. Thus standards are set up.

It has been discovered that those groups which have live discussions or Bible study as a regular part of their program are far more likely to succeed.

(c) By talks on trustworthiness, character, and the Christian life in school, business, and home.

(d) By democracy and self-control. The purpose of group officers, various committees, parliamentary practice, etc., is to give an actual experience in Christian democracy. Is there any better way to learn citizenship than to practice it?

II. *The group purpose.*

Group activity is, in fact, the chief method of changing character.

WHY GROUP WORK

(a) What is the Association purpose? The ideal of all-round personal development is expressed in the Association emblem which is a triangle whose sides represent body, mind, and spirit. As a background of the triangle are the two Greek letters Chi (X) and Rho (P) which are the first two letters of the word Christos, meaning Christ. This symbolizes that it is through Christ that this ideal of all-round personal development is attained. In recent years four aspects of personal life, intellectual, physical, devotional and service, have been emphasized. The key passage, Luke 2:52, "And He advanced in wisdom, and in stature, and in favor with God and man," is taken as the expression in Christ's own life of all-round development.

(b) The Paris basis uniting Associations throughout the world is: "The Young Men's Christian Associations seek to unite those young men who, regarding Jesus Christ as their God and Saviour, according to the Holy Scriptures, desire to be His disciples in their doctrine and in their life, and to associate their efforts for the extension of His Kingdom among young men."

(c) The purpose of the Student Associations is as follows:

To lead students to faith in God through Jesus Christ.

To lead them into membership and service in the Christian Church.

To promote their growth in Christian faith, especially through the study of the Bible and prayer.

To influence them to devote themselves in united effort with all Christians to making the will of Christ effective in human society, and to extending the Kingdom of God throughout the world."

It is noted that the Association ideal is not in a fixed and final form but it develops from year to year. Each leader and

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group of young men can lay some new stone in the temple of Association idealism. A four-fold ideal should have a four-fold program. A goal of Christian service implies that there is some practical means of performing this service. Does a young man fail in measuring up to the Association ideal? The program should come in and aid him at the point of his greatest deficiency.

III. *The group output.*

As a factory has an output of shoes or cloth, so each "Y" group should have a product. What should it be?

(a) The greatest influence of a group should be in its immediate surroundings. If it is a group of boys from a shop, it should have a real influence in the shop. The Hi-Y Club should change school standards. The missionary spirit is another test of the output of a group. Where it is possible to get support for rural India, we can be quite sure that the product of such a group will be unselfish service.

(b) Throughout the community every "Y" group should be a power for service. Some family in want, some younger boys' group in need of leadership, will receive the ready aid of a genuine Association group. Events such as father and son suppers or student deputations are expressions of the desire of the group to serve the community. The group output should, therefore, be worthy of the group ideal.

(c) Back of this group service there must be lives of individuals charged with the Christian dynamic and each group member should have a religious output to his life and service to his home, church, school, and shop. This will be seen in those spontaneous acts of kindness as will make each member feel a fellowship with the Christ who went about doing good.

(d) One of the chief resultants of the "Y" group is growth

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in initiative and leadership on the part of the members. The holding of office and serving on committees are means to develop responsibility. The place to make a group leader is within the group itself. In some counties more than half of the group leaders were once in the group because some years ago there were active groups which turned out leadership. This is the big output of every group. In what ways are you creating leadership? How many of the activities are you doing for your groups? How many do they do themselves?

IV. The group in-take.

In every community there are many helpful influences which, if properly organized, can greatly help a "Y" group. There are those men and women who have a message of Christian experience, life struggle, who through the means of practical talks can bring into the group splendid new inspiration. Then there are the older boys' state and county conferences to which you may send delegates. Many times the influence of these gatherings upon certain members of the groups have brought in new life and set new standards in the home town. The camps, state and county, offer similar experience. The boys themselves bring in their own experience, their exhibits, their hobbies. These are some of the suggested means of bringing into the group some of those factors which will build up its life.

V. Group leadership.

Leadership is the breath of life of the "Y" group. Without it, none of the foregoing principles can operate. With it, all is possible. Can you define a leader? Is he a teacher? Yes, for at the time of the Bible lesson the best teaching principles are to be utilized. Is he a preacher? Certainly, for there arises times when illustrating the principles of life and conduct is

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most important. Is he an older brother? Yes, for only by this intimate relation of one life to another will the really big things in character be wrought. Leadership means all of this and more too.

Bishop Brent says, "The most thoroughly human man in sight is the most representative leader. He is one who goes before without detaching himself from the rest, but so influencing them as to attach them to his ideals of life."

Doctor John R. Mott says, "A leader is one who knows the way, who is a few steps in advance and gets others to follow him."

The leader and his group are not two—but one. Real leadership is not imposed. It is a part of the group, accepted and recognized as such. There is a growing attitude in favor of each "Y" group electing its own leader. Whether or not this is done, no man can long last as a leader except by the wishes of the members of the group. As soon as a leader asserts his authority, he begins to lose out. There is little authority in "Y" leadership and when one's opinions are not accepted because they are not true and good and when one depends upon force to secure results, real leadership is dead.

Two Opposite Forces.

Two forces are working in each group, one pulling it apart and the other holding it together. The following are some of the forces that tend to disrupt the group.

Jealousy over offices or those who have received honors.

A clique sometimes develops within the group which is at variance with the majority.

A disagreement over the expenditure.

Lack of meeting place, insincerity of leader, lack of interest

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of parents, too much difference in ages, program built by and managed by leader.

The pull-together or cohesive forces are these:

Loyalty of leader to group.

Loyalty of group to leader.

Activities attractive to members.

Responsibility placed on members.

Well planned program made in advance by members.

Backing of local committee of business men.

Association with other groups.

A Group's Activities.

I. Games, Bible study and athletics are the opportunity for you to express your personality, your very self. It isn't possible for you to give something you don't have. Therefore, these activities which you use must appeal to you and you must master them. They must be a part of yourself. Your leadership depends much on how thoroughly each activity is a part of yourself. For instance, if a game is to be played you cannot hold a book in one hand and try to explain it. You should read it so thoroughly and understand it so well that when it comes time to run it off, you enter into the spirit of it yourself and it becomes your means of expressing joyous Christian life to the group. In the same way the Bible discussions must be your means of living with the group and helping them to solve some of their big problems of life. You cannot copy some of the other leaders and succeed. Of course, you can learn games and socials which have succeeded with others but they probably will need some adaptation to your abilities and preferences.

II. Every group is different. The needs of each are not

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the same. One group needs one sort of activity and another a very different sort. This idea is developed on page 20. This group need is the most important thing to discover. It makes for a real success. It prevents floundering about and gives purpose to your whole effort. When you have definitely met this need, you have a new joy of accomplishment. You have set something to do and have done it. Without this setting of standard and following a course, one can never have the big joy of Christian achievements.

III. Every group has different needs, every leader has different abilities, and each group program is, therefore, different. Would it not be better to have uniformity? There are group programs that are uniform. In them if one does so many things, he wins a certain badge. If he does a few more he will get some other recognition. Such programs are easier for the leader. He simply does certain things on the first night, others for the next night, etc. After a boy has done all of these things, he is supposedly a good citizen. Well, arithmetic can be learned by this method, but character grows out of life. A more difficult task is asked of a "Y" leader. General suggestions of broad programs are made in the C. C. T. P. Manual, but these must be adapted to your personality and the group's need. The Association has stood against any mechanical scheme of making character and throws upon each leader a big responsibility of making his own program to meet the need of his own group. Although it is vastly more difficult to run groups by the Y. M. C. A. method than to run a group on fixed plans and activities made by a national organization, the results are worth the effort. Initiative on the part of the group leader, self-government on the part of group members and

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Christian citizenship for a democracy are reasonable expectations of a method which takes into account individual needs and meets them by group activities.

Suggestions For Further Study.

What difficulties do you experience in making the group meetings an experience in Christian living?

What purpose or ideal does your group have?

What relation does the output have to success of the group?

In how far is a leader a part of the group?

What are the binding and destroying factors in your group?

Building a Program

In building a program for each week of a year the leader should discover the *needs* of his group. This means the *needs* of each *member*. A leader should try to know how far each is falling short of the Association ideal of all-round manhood, what are the things that help or hinder him in the achieving of Christian character.

The leader should think over his group with reference to the following questions, finding out the facts by inquiry among the boys or by personal observation:

- 1 What kind of homes do the boys come from?
- 2 How are they spending their evenings and spare time?
- 3 Do they attend Sunday school?
- 4 Are they church members?
- 5 Are they employed or school boys?
- 6 To what other boys' organizations do they belong?
- 7 What commercialized amusements are there in town?
- 8 How frequently do your fellows go?

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Supplementing this information it is very desirable that the leader sit down and talk over with each member informally (see p. 65) the topics raised by the following questions. If this be impossible at one of the meetings before the program is formed, equip each boy or young man with a paper and pencil and ask him to answer the following questions:

1 What subjects do you like best in school? (Or if at work) What future do you see in your present job?

2 Not counting those things you are obliged to do, what do you do that gives you most pleasure?

3 If you were trying to guide a younger boy to definite, clear knowledge about his body and sex development to what sources of information would you direct him?

4 Of the books you have read recently, which gave you the most profit?

5 Of all the several trips you have had, which one was most worth while? Why?

6 What recent event, about which you have read in the newspapers interested you most?

7 What collections have you or what have you made with your hands or what are your hobbies?

8 In your hikes, mountain and woods trips, what things in nature appealed most to you?

9 What positions do you like to play best in baseball, football, and basket ball teams?

10 What group games could you teach to a gang of younger boys?

11 How would you go about saving a person who had fallen into deep water?

12 If you were trying to get another fellow to read and study the Bible daily, what reason would you give to cause him to do so?

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13 What men do you know of since Christ's time who have had a part in the growth and development of Christianity?

14 What qualities in your closest friends appeal to you most?

15 Whom do you regard as a good example for boys in your town? Why?

16 How would you suggest that a fellow go about choosing his life work?

If these questions are asked once and the leader is thoroughly acquainted with their needs it is not necessary that they be asked a second year. It would be better in the case of old groups, to have a group discussion on the program of the past year on these topics:

1 What games do you like to play best?

2 Whom do you want for your speakers? What do you want them to talk about?

3 What do the fellows you go around with do which you think is wrong?

4 Where do you wish to go on an educational trip?

5 Where shall we go on a hike?

6 What shall be our special events such as Washington's Birthday?

Meeting a Vital Need

Why all these preliminaries before getting started? Why should not one leader copy a program from another or why is there not some standard Association program as in other organizations?

One of the fundamentals of a "Y" program you remember, is to meet the needs of each group. Each group has failed in certain particulars to attain this goal of Christian manliness. Those points wherein the members have failed to reach their ideal, constitute their vital need. It is the aim of the "Y" group to help

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each member at those places of greatest need.

Each young man has certain talents, some personality, which makes him different from others. The "Y" program should help him to find out his points of ability and give him opportunity to develop those God-given talents for the sake of himself and his fellow men.

After a leader gets this information he is in a position to intelligently cooperate with the boys in building a program for the group.

The next step is to call a meeting of the special committee on program appointed by the boys themselves or by the cabinet of the group. The County Secretary or some one experienced in county group organization should be present at such a meeting and give the experience of their groups in the county. Such a meeting might be profitably held at the County Y. M. C. A. office where samples of the programs and books are available.

At such a session the needs of the majority of the group are discussed on the basis of the material gathered and tabulated in the following manner. The most vital needs of the group are listed and then some activity is found which will, in part at least, meet that need. The following are some of the needs and some ways they are met:

1 *The need of my group is*

A happier and more sociable life.

It can be met by

Group games, socials, special events, Hallowe'en socials, stunt nights, etc.

2 *The need is a better physical development.*

It can be met by group contests, a physical examination, group and team games, etc.

3 *The need is a finer home relationship.*

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It is met by following home relationship tests, (See C. C. T. P. p. 47, Pioneer Manual, p. 61 Comrades Manual), father and son banquet, parents' night, etc.

4 *The need is for Christian decision.*

It is met by group discussion and Bible Study, county and state conferences, camps, student deputation visits, personal effort by leader or chum.

5 *The need is for development in Christian life service.*

It is met by definite service tasks by groups such as responsibility for father and son banquet, student deputation socials, and by participation in discussions and Bible study. By individual service tasks—for suggestion see p. 47, 48, and 49 Pioneer Manual, Comrades pp. 69 and 70.

6 *There is need of ability to speak in public.*

It is met by debates, discussions, public speaking.

7 *There is need to meet certain temptations and perils of youth, such as crap-shooting, cribbing, dirty talking.*

It is met by Bible discussion and talks on this subject, wholesome recreation, etc.

8 *There is need of developing initiative, self-help, and leadership within the group.*

It is met by service on committees, by assuming and doing special service in community, by athletics, etc.

9 *There is need of vocational guidance.*

It is met by a Find-Yourself-Campaign, vocational trip, group discussions, etc.

10 *There is need of directing the reading, especially of boys.*

It is met by talks on books, books read aloud in groups, and a published book list.

11 *There is need of sex instruction.*

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It is met by reading such books as "From Youth to Manhood."

- 12 *There is need of knowledge of camp-craft, out-of-door life.*

It is met by the over-night camp, a camping experience of county or state camp.

- 13 *The need of deeper devotional life.*

It is met by personal Bible study, discussion, etc. see p. 39, Pioneer Manual.

The Weekly Program

The result of this process will be that there are certain life problem topics which will be discussed, talks on certain subjects that will be of special value to the group, social events that should be scheduled. The next step is to weld this into a weekly program. In its simplest form every week-night program should have in addition to prayer, ritual, business, two and sometimes three features that must be prepared in making the program.

(a) The life problem discussion or Bible study. If a discussion, a topic for each evening must be chosen. See topics p. 51 and suggestion for conducting discussion p. 43.

(b) Special feature of the evening such as talk, athletic test, social, entertainment, etc.

(c) Recreation.

The most important thing now to do is to balance the whole year's program. The dates for all the meeting nights are set down. Special days like Washington's Birthday, Thanksgiving, Christmas, are held open for special events. The remaining events are provided by deciding first what activities are most needful to the group. A thorough study of the program material should be made by the leaders and the boys. After the activities have been agreed upon they are so placed in order that each meeting night in the month will have an

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emphasis on social, physical, religious, or educational features.

Purpose of Group Work

As leader of your group, you should be endeavoring:

1. To awaken men and boys to a sense of their religious needs and to cultivate an appreciation of Christianity as a mode of life.

2. To aid them in discovering points of weakness in their own personal character.

3. To make up for the deficiencies of their early religious training and to counteract the pernicious results of present irreligious effects and environment.

4. To give encouragement and all possible guidance to their individual or private life of devotion.

5. To encourage their identification with social and religious movements, those primarily in which they may enjoy personal benefits and be of some use.

6. To insistently remind them of the supremacy of their own lives and of the necessity of the spiritual over the material.

What Is Group Discipline?

BY W. H. BURGER

When we speak of group discipline we generally mean the maintenance of order. If there is disorder we feel we need discipline. The best disciplined group is the one which requires no "discipline." Neither boys nor leader think of it.

Order is largely a matter of occupation. If a group is occupied, it is orderly. Occupation implies interest, attention, activity. These are the three prime factors in dis-

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cipline and, be it noted, they are all positive and constructive. When a leader begins to command or demand order, he's losing his grip. There's something the matter with him or his program—maybe both.

I venture to suggest that there isn't so much the matter with the man as with his program. He doesn't know what to do. If he is any sort of a man he should have the respect of boys. But that doesn't necessarily mean he can keep them in order. He must have something attractive for them to do. This principle applies to the teaching of the Bible quite as much as to basket ball. There is no such thing as putting across any proposition of any sort, even a talk, unless the boys do something about it right away. They must react nervously and muscularly. Very possibly much of our Sunday school and Bible teaching will be dramatized in future. Certainly there will be active participation by boys in every lesson. They will respond right then and there.

Disciplining a boy or a group of boys is a confession of defeat. We're beaten when we take it out on the kids. They are not at all to blame. They've been made what they are by circumstances over which they had no control whatever. They are victims, not culprits. Very frequently our poor blundering methods make them worse.

There are always certain boys who don't fit in. If we are sure the group is right and the "off" boys are wrong, by creating the right group sentiment we may leave the offish individuals to the none-too-tender mercies of the group. The bunch will compel the individual to conform. In setting in motion this process we must be very careful and discerning, for our nonconformist may be right and

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we and our crowd wrong. No genuine individuality should ever be suppressed or crushed.

Group Standards

By C. FRANK ANGELL

- I. At least ten members.
- II. Bible study at each regular meeting.
- III. A Christian leader.
- IV. Membership dues, preferably a dollar.
- V. Each member realizing he is a member of a Christian organization.
- VI. Make some definite unselfish contribution to the community.
- VII. The group should have one boy at least join the church and five make some forward step decision.

Thoughts For Group Leaders

By E. T. MAY

Have you a normal or artificial group? (Normal group forms itself around a common interest.) What are some of these interests?

Are all your boys of about the same physical and mental development?

Is it a discussion group? Does each fellow make his contribution or do you get up and talk? Boys, like folks, are interested in what THEY do.

Is it YOUR group or class, or THEIRS? It makes a world of difference.

Are you always present, on time, and prepared?

Has each boy had a chart of himself, compared to an "all-round development"?

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Are they thinking, or are you trying to get them "to accept some belief"?

What is your goal? How much different will the group be in a year?

Do you have group government or do you bawl some boy out?

Are you keeping the size of the group down? Jesus worked three years on twelve.

What is the relation of your group or class to others? To the community?

Is the backward fellow being brought out and the forward one held back?

Have there been definite decisions for the Christian life?

Have all such been definitely related to churches?

Are members winning others to Christ?

Are you following a FOUR-FOLD-PROGRESSIVE-PROGRAM? You should; for real Christianity is part of all life.

Do you know that boyhood and youth is the "time of spiritual longing" and "physical action"? Hence IMPRESSION must find EXPRESSION.

Do you know that many a leader has changed a "destructive boy gang" into a "character-building force"?

Tomorrow is in the hands of your group. They will set the social, intellectual, political, and religious standards of the coming day. You, through them, are molding these standards now.

CHAPTER II

HOW IT IS DONE

How to Start a "Y" Group

The previous chapter outlined the group idea as the outstanding method of reaching the village and rural community. The question at once arises, "How is this brought about?" We have noted that the County Committee and its employed officer, the County Secretary, are available to the different localities to assist in the organization and direction of groups. The following steps are logical ones:

First, the County Secretary, in consultation with young men and boys as well as men and women in a locality, discovers the different natural groups, gangs, and youth-made societies. He becomes acquainted with the leading young men and boys and discovers moral standards or unwholesome conditions.

Then he may call a conference of the local committee or leading men interested in the lives of young men. The needs of the community are discussed, the group plan of the organization is presented perhaps by a leader of a near-by community, and it is decided which group should be organized. It may be decided to organize the high school first, or perhaps the workers at the shop. When it is decided which group to organize, the Secretary and his local counselors bring together a few key boys out of one of these natural groups and tell them frankly about the Y. M. C. A., getting their suggestions as to the men in their community who would be acceptable leaders. Through the help of these key boys or young men whom the County Secretary

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has interviewed, a meeting of the group is called. Probably not the whole crowd will be invited, but the six or eight most likely to enter into the spirit and ideal of an Association program. A leader acceptable to the County Secretary, local advisers, and to the group is elected by the group or may be selected by the County Committee.

At this first meeting the boys or young men are given a glimpse by the County Secretary of the Association movement as a whole, and what groups are doing throughout the county. The following items of business are of special importance:

- 1 Vote to organize a Y. M. C. A. group.
- 2 Election of officers—president, vice-president, secretary, treasurer, reporter. For method of election and function see p. 83.
- 3 Amount of weekly dues decided by vote.
- 4 Explanation of membership ticket.
- 5 Time and place if regular weekly meeting is decided upon.
- 6 Committee appointed to draft constitution. For suggested form see p. 82.

On the second and third weekly meeting night items unfinished from previous meeting and the following:

- 1 Adoption of a constitution.
- 2 Appointments of committees called for in constitution.
- 3 Installation of officers, see p. 40.
- 4 Adoption of program presented by leader and boy officers.

How Handle the Week Night Program

BY LEIGH E. COBB

There is a secret word of success in directing or leading a group of any people, be they boys or their elders. It matters not what organization they are associated with nor what may be the ideals or aims back of their fellowship, the prin-

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ciple of success is the same. To successfully lead such a group that meets weekly, month after month and year after year, requires that the leader in advance of the meeting makes **PREPARATION**. There it is. **PREPARE**. This is the key-stone of success.

Just a moment before you toss this aside with an expression of contempt. I am not declaring that you must, like your minister, spend long hours upon the program of your next week's meeting. It would be well if you had the time to do so. If you are like the majority of leaders you are prevented. However, advance preparation there must be, without it there can only be failure, then you have settled down to the routine of group activities.

"How much preparation?" you ask. As much as you can give, Mr. Leader, is necessary. A couple of hours, a half hour, as much as you can honestly contribute. Your meeting can divide itself in your mind into several rough heads. Something like the following:

Arrival	Feature of the evening
Bible Discussion	Recreation
Business Session	Adjournment

A group does not appreciate sitting round very long with "nothing doing." The leader, through the group officers and chairmen of the various committees, must have the program in such shape that it begins promptly and runs smoothly until the conclusion.

Suppose we consider in order the suggested outline given here and enumerate some of the principles that have been evolved from years of practice and have proved their worth.

Arrival—Many a meeting is lost before it begins. A group, particularly of boys, that has to wait out in the cold or spend the early minutes before the scheduled hour of meeting in

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"rough-house," does not have that fine air of competency that is produced when the leader makes it his business to be there fifteen minutes before opening time. Who has not felt the difference in a Sunday-school class when the teacher was there to really welcome you and when you had to welcome yourself? May I stress "welcome"? The leader should really have a welcome for each boy, even if only a cheery using of the boy's nickname. It singles him out and makes him feel his importance. It is not necessary to shake hands with each boy, this sometimes is awkward, but there should be the breaking of the ice of that particular evening by the presence of the leader and his individual welcome.

Bible discussion—The meeting is called to order, followed by the opening exercises. The Bible study, or discussion, should be held at once, particularly in the case of younger boys. They will give greater attention and be more interested at the beginning than they will at the tag end of the meeting. They have not been wearied with sitting still for any length of time. Preparation is here necessary. Rare indeed is the man who can present and conduct a discussion week after week without some consideration of the subject or material beforehand. Many leaders have in their possession a small note book of the flat-opening variety. In this book they make such notes as they desire to bring to the meeting and it lies before them during the meeting. This is to be recommended.

Business session—One of the most successful groups I know of has a certain day set apart when after high school hours the officers of the group meet for fifteen minutes in the office of the leader, and there enumerate the items of business that are to be discussed at the following meeting. Because of this advance preparation, the president knows

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what is coming up in the business meeting and the session advances smoothly from one thing to the next. Of course, there is no attempt to "railroad" anything through. New business is introduced under that parliamentary head. It prevents those periods of hesitation when the officers look accusingly at the secretary and try to remember if there is any unfinished business or whether the social committee should report on the special program now or three weeks in advance.

Feature of the evening—This may be anything out of the ordinary or just the regular recreation program, or whatever it is that stands out from the weekly program as the dominating feature. If it is a speaker he should be introduced by the committee that has secured him. If games, then in charge of the committee. If games are to be played and the leader relies upon his leadership, as is often the case with smaller boys, then the leader should have them enumerated and not have to "wonder" what to play next.

Adjournment—The reputation for being "night owls" is to be avoided. Meetings should begin on time and close **very** promptly. For junior groups an hour and a half is plenty, especially if they are meeting in the evening. Parents wish their boys to be home after nine o'clock. Naturally enough, out of fairness to the boys, the leader should not attempt to "rush through" the evening program and bundle the boys out on the street unceremoniously. Unfortunately when the Knights of the Petrified Bear Skins are having their annual supper and council meeting some leaders feel they are justified in spending about one-third of the time ordinarily required. The lack of loyalty from the leader engenders the same spirit on the part of the boys.

The time for closing may arrive before all the material

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the leader has prepared has been used. It is good. Better have the group adjourn with a taste for more and in anxiety to return next week, than to have to stimulate their jaded appetites with much spice. Plan your program, then work the plan.

Order of Procedure at Group Meetings

PRESIDENT—(Raps gavel three times and says): Members, the meeting will come to order.

PRESIDENT—(Raps gavel once. Members rise and repeat the opening ritual, or we will be lead in prayer by)

PRESIDENT—The Secretary will call the roll.

PRESIDENT—Our Leader will now conduct our Bible Study.

PRESIDENT—We will listen to the minutes of the last meeting.

SECRETARY—(Reads his report of the previous meeting.)

PRESIDENT—Are there any errors or omissions in this report? If not, I declare it approved.

PRESIDENT—We will now listen to the Treasurer's report.

PRESIDENT—Are there any committees to report?

(If a report is given, the President should ask: "What action shall we take regarding this report?" A member may then move that the report be accepted or tabled. If the committee has no report, the Chairman or, in his absence, a member shall say, "The committee has no report.")

PRESIDENT—Is there any unfinished business?

PRESIDENT—Is there any new business?

PRESIDENT—Are there any applications for membership?

PRESIDENT—We will now take up the program of the evening (Speaker, games, debate, physical stunts, etc.)

(At the close of the program, President raps three times and says:)

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Members, we will again come to order and proceed to close our meeting.

PRESIDENT—The Reporter will read the report of this meeting as it is prepared for the County Secretary.

Opening Ritual for Y. M. C. A. Group Meetings

PRESIDENT—(Rises, raps gavel once. Members rise and sing or repeat:)

God make us men whose aim 'twill be
Not to uphold some worn out creed,
But to live out the laws of God
In every thought and word and deed.

God make us men alert and strong
His lofty precepts to translate.
These are the patriot's nation need,
These are the bulwarks of the state.

(Raps gavel once, members form triangle facing officers who stand in line.)

PRESIDENT—As members of the (name of group), we are part of a great world Brotherhood, the Young Men's Christian Association. Its emblem is a triangle and represents all-round Christian development. One side represents the body.

LEADER—Know Ye not that your body is the temple of the Living God.

MEMBERS—Every man that striveth for the mastery, is temperate in all things. I, therefore, keep my Body under and bring it into subjection.

PRESIDENT—Fellow Members, what is our slogan?

VICE PRESIDENT—Wisdom is the principal thing. Therefore, get wisdom and with all thy getting, get understanding.

MEMBERS—Whatever things are true, whatever things are

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honest, whatever things are right, we will think on these things, for as a man thinks in his heart, so he is.

PRESIDENT—The third side of the triangle, represents the spirit.

LEADER—God is a Spirit and they that worship Him, must worship Him in Spirit and Truth.

MEMBERS—Seek ye first the Kingdom of God and His righteousness.

LEADER—Let us strive to emulate our great Comrade and Leader whose growth in the manhood is described in the words: "Jesus increased in wisdom and stature and in favor with God and Man."

PRESIDENT—Therefore, let us renew our obligation.

MEMBERS—We hereby declare—that as members—of the Young Men's Christian Association—we will seek—to develop ourselves in body—mind and spirit—and pledge ourselves—to lives of service.

PRESIDENT—What is our slogan?

MEMBERS—Our slogan is: "Help the other fellow."

LEADER—He who would be greatest among you, must be the servant of all. (Prayer by Leader or member, followed by Lord's Prayer in unison.)

PRESIDENT—(Raps gavel twice. Members take seats.)

(Proceed as instructed in "Order of Procedure at Group Meetings.")

Closing Ritual for Y. M. C. A. Group Meetings

PRESIDENT—(Raps gavel once.)

MEMBERS—(Rise, form circle with right hand resting on left shoulder of neighbor and sing:)

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O beautiful for spacious skies,
For amber waves of grain,
For purple mountain majesties
Above the fruited plain!
America! America!
God shed His grace on thee,
And crown thy good with brotherhood
From sea to shining sea!

O beautiful for pilgrim feet,
Whose stern, impassioned stress
A thoroughfare for freedom beat
Across the wilderness!
America! America!
God mend thine every flaw,
Confirm thy soul in self-control,
Thy liberty in law!

MEMBERS—(Bow heads and repeat:) Let us, therefore, lay aside every weight and the sin which doth so easily beset us and let us run with endurance the race that is set before us.

PRESIDENT—As President of this group, I now declare this meeting adjourned. (Raps gavel three times.)

MEMBERS—(Remain in circle and give group yell.)

Parliamentary Law, What Is It? Why Study It?

By ARTHUR A. HEALD

Parliamentary law is a system of rules and customs of conducting business in deliberative assemblies.

It gets its name from the English Parliament which was the first assembly to formulate a complete system of procedure.

It is now employed by all assemblies, i. e., U. S. Congress, State or City Government bodies, grange, town meetings, etc.

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Every boy needs to know how to present his ideas in proper form to a group and to adequately take charge of a public meeting.

How to Make and Second a Motion

For the maker: "Mr. Chairman, I move" (here the motion follows.) For Mr. Chairman: "I move the adoption of the following proposed resolution." (Resolutions to follow.) For the seconder: "I second the motion." For the Chairman or President: "It has been moved and seconded that" (state the motion). "Are there any remarks?"

How to Amend a Motion

A motion may be amended by any of the following methods:

1. *By elimination.* "I move to amend the question by striking out (here state exact words to be stricken out)."
2. *By addition.* "I move to amend the question by adding (or inserting) the words (here state the exact words and indicate the exact place the words are to go)."
3. *By division.* "I move to amend the question by dividing the question so as to make two (or more) distinct propositions (here state the exact proposition)."
4. *By substitution.* "I move to amend the question by substituting for it the following (here state the complete motion that is to take place of the old)."

Introducing New Business or "Obtaining the Floor"

Steps to be taken:

1. Member must rise and address the Chairman by his proper title.

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2. He must be recognized by the Chairman.
3. A member who remains standing when another is speaking or who approaches the presiding officer to secure attention is not entitled to recognition.
4. When two or more seek recognition at the same time the following rules govern:
 - a. The maker of the motion is entitled to recognition first in a debate on his motion.
 - b. A member on the side opposite from the last speaker is entitled to recognition over one on the same side.
 - c. A member who has not spoken is entitled to recognition over one who has spoken.

Methods of Voting

1. *By ballot.* This form of voting is employed only when required by the Constitution or By-Laws or when the group orders the vote to be so taken. Sometimes this form of voting is shortened by instructing the secretary to cast the ballot of the society, although this is not strictly legal. The form used is for the members to write their votes on slips of paper which are collected by tellers.

2. *By division.* This form of voting is used usually after a vote has been taken and the Chairman or some member is dissatisfied with the report of the vote. The form used is: "Those in favor of the motion will raise the right hand." After these votes are counted, the Chairman will say, "those opposed by the same sign." After the two reports are completed the chairman will say, "The question is carried or lost," or the Chairman may request those in favor to go to one side of the room and those opposed to another.

3. *By voice.* This form of vote is made by the request

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of ayes and noes. The Chairman decides this vote by the volume of the voice. If he is in doubt, he can call for a rising vote. The form used is, "As many as are in favor say AYE, those opposed say NO." The question is carried or lost.

The Rules of Debating a Question

1. In a debate a member must first obtain the floor and should stand while speaking unless physically incapacitated.
2. The members should address their remarks to the Chairman.
3. When the floor is obtained by a member it may be held except when someone offers to make a point of order, i. e., the speaker is violating parliamentary law.
4. One must confine one's self to the question before the assembly.
5. One may discuss measures but not motives or personalities.
6. In referring to an officer or another member one should as far as possible avoid using the other's name. For example, say, "The previous speaker."
7. Unless otherwise provided the time limit of a debate should not exceed ten minutes.
8. A member is supposed to speak only twice and the second time only after every other member designed to speak has spoken once.
9. A maker of a motion may not speak against his own motion.
10. When a speaker yields by request for a proper parliamentary interruption he does not lose his right to finish his speech when the interrupting matter has been disposed of.

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The Different Kinds of Committees

The following is the general classification of committees:

1. Standing Committee with a fixed term of office and rendering continuous service and usually prescribed by the Constitution.

2. Special Committee which is elected for limited service. A committee for action on any special subject should be small and favorable to the proposition but if the special committee is for deliberation its membership should represent all opinions.

3. Committee as a whole. This is where the whole assembly acts as a committee so as to secure greater freedom of discussion. It is usually governed by the general rules of the assembly. With a committee of this sort no record is made of the votes or the speeches given and the only motions that are in order are to amend or to recommend for passage or for indefinite postponement of a measure, and the motion for the committee to adjourn.

4. The duties of the different committees are to originate resolutions and bills and to consider papers or motions which have been referred to the committee. A report to the committee should usually be made by the Chairman or by some one else who has been selected for this purpose. Sometimes the minority may desire to carry in to the assembly a minority report.

How to Nominate and Elect Candidates

1. A candidate should be nominated by some member of the group who has secured the floor. This nomination does not require seconding but it is often done and the opportunity affords the members making and seconding the

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motion a chance to make a complimentary speech concerning their candidate's fitness for the position.

2. A motion to close a nomination is made after a sufficient interval and when this is carried it prevents other nominations but does not prevent the members voting for any candidate they wish.

3. The candidates are also nominated by a committee selected for the purpose. The usual election of candidates is by ballot and unless provided otherwise a majority of votes is necessary to elect. A majority means any number of votes greater than half of all votes cast, a plurality vote means a vote greater than any other cast when there are three or more candidates.

4. The candidates are voted for in the order in which they were nominated. A vote by showing of hands or using the voice by "acclamation" is not good parliamentary form.

INSTALLATION OF OFFICERS

The newly elected officers shall rise and stand before the Leader who shall address each of the officers as follows:
To the President:

Mr., you have been chosen for the high office of President of (Name and address of group). In doing this, the members of the group have conferred upon you the highest honor that is in their power to bestow. As President it shall be your constant privilege to cooperate in every way with your group leaders, to seek always to do in those things which made for the advancement of the group, and to prove by your conduct and readiness at all times to be of service to others that you are

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worthy of the trust placed in you by your fellows. It shall be your duty to preside at all business meetings and enforce its constitution.

In accepting this office, will you do your best to serve your group and assist its leaders in every possible way?

As President you will now take the position of that office and remain standing until the close of the service.

To the Vice President:

Mr., the members of this group have chosen you for their Vice President. As such it will be your duty to take the place of the President whenever necessary. You will also share the trust which has been placed in him, and you should strive always to set a good example in conduct, companionship, and service, seeking even to bring to your group the sincere good wishes of all who may be interested in it.

As Vice President, will you do your best to serve your group and assist its leaders in every possible way?

You will now take your place beside the President.

To the Secretary:

Mr., you have been elected as Secretary of As such you have received at the hands of your fellows, the important task of keeping the group records. This means that you should be at every meeting on time, keep a neat and orderly record of all business, and be able to report accurately whenever you are called upon to do so. If you are prevented for any reason from attending the regular meeting, you will see to it that your records are sent by some other member for use at the meeting.

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As Secretary, will you do your best to serve your group and assist its leaders in every possible way?

You will now take your place at the Secretary's desk and remain standing until the close of this service.

To the Treasurer:

Mr., you have been elected to the responsible office of Treasurer of All group money will be entrusted to your care. As Treasurer it will be your duty to keep an accurate account of all money received and expended and to present a report at each regular meeting, and at the end of your term of office. The Treasurer who performs his duty faithfully is doing his group a real service.

As Treasurer, will you do your best to serve your group and assist its leaders in every possible way?

You will now take your place beside the Secretary until the close of the service.

To the Reporter:

Mr., you have been chosen for the office of Reporter for..... It is your privilege to keep those outside the group informed of all the group activities which may be of interest to them. This you will do by reporting the proceedings of each regular meeting to the County Secretary for publication in the local newspapers. Upon your faithful attendance and real interest and efforts in your work depends not only your own welfare, but also the welfare of the entire group. Therefore you should take care that your reports are carefully written and that they should contain no material that will in any way affect the activities of the group.

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As Reporter, will you do your best to serve your group and assist its leaders in every possible way?

To the Officers:

As officers of this group do you pledge your individual loyalty to serve this group in the office to which you have been duly elected and installed? Do you now pledge yourselves as a group of officers to cooperate with the leader for the best interest of the group during your term of office? (Answer in both instances should be required from the officers.)

To the Members:

You have elected these persons to office, showing that you have confidence in their ability and faithfulness to administer the same. Do you pledge your loyalty to them in working for the best interests of the group?

(Service closes with short prayer by leader or other person.)

How to Make Life Problem Discussions Interesting and Profitable

BY J. ED. SPROUL, E. P. ROBERTS, A. B. NICHOLLS, D. C. DREW

Did you ever realize how much a discussion of a problem has to do with everyday conduct? There are many difficulties that young men can help each other clear up by talking them over together under the guidance of a Christian leader. A discussion group has been defined as "a cooperative search for a way to act in the actual situations of everyday life." A leader should first find out the difficulties or problems which the different members of his group are facing in their everyday life and then apply Christian ideals and Biblical material to the solution of these problems. There are different ways of securing topics for discussion, as follows:—

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1. By having the members state these problems at a group meeting.
2. By individual interviews.
3. By fellows who will speak freely on the matter.
4. By consultation with parents, teachers, and ministers who deal with or know the life of the group.
5. Through the suggestion of the program committee of the group or the officers of the group meeting to discuss it.
6. Certain problem courses already in print may fit very closely into the needs of your group.

It is recommended that a leader who is not familiar with this method follow carefully the outline of each lesson in such books as "Jesus and His Cause," Curry, or "Life Problems of High School Students," Dexter. After a period of training in using such courses, one could lead a discussion on almost any topic.

Conducting the Group Discussion

The function of a leader in a discussion is to state the questions, hold the discussion to these questions, and finally summarize it. A leader can usually help the group most by keeping his own opinions in the background and doing his best to awaken the original thought of each member.

The discussion should go from one member of the group to another, the leader guiding it sufficiently to make it adhere to the topic. As the discussion proceeds, the issues will be sharpened and the group leader will discover the main issue or the "big idea" evolving from the discussion. The big idea applies to the group or community, what the original question states in a more general way, and may be stated as a first process of summarization. The next step is to find the principle by which the problem will be solved, a principle based upon Christian ideals and the Scripture. Study the Scripture which has been

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selected, not for some hidden meaning but to see clearly the main idea of the passage. Then the group should discover how this principle may be used in solving the main problem or idea.

These then are the steps in a life problem discussion:

- (a) What is the "big idea"?
- (b) What is the Christian principle of solution?
- (c) How does the Christian principle apply to this particular problem?
- (d) What action will result?

This kind of a discussion differs from ordinary conversation in that there is an element of progress from one phase to another, developing finally in a course of action.

An Illustration

Let us see how this would work out, using the topic, "What Is Essential to Getting Ahead?"

The leader starts out with a question that will get a quick come-back, such as, "What Qualities Are Essential if One Is to Get Ahead?" The first question should make a point of contact with the group. It is well for a leader to be prepared to write down the answers to these questions on a blackboard to visualize the contributions of the group. After twenty-five or more qualities as necessary to make good have been listed on the blackboard, one should go then and check those that they consider the most essential, eliminating the non-essential characteristics.

The second question might be as follows: "What are the motives of men whom you consider to have made good?" This question aims to make a fuller analysis of the question. It might be well to visualize certain outstanding men of industry of social and political life in order to have the group realize the motives of these men. A great variety of opinions will be ex-

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pressed, all the way from a desire for power or for fame to that of rendering service. These should also be listed on the board. Sub-questions like "For how many is power the main motive?" and "For how many is service the aim?" will still further open up the whole topic of what is essential in making good.

The "big idea" which will come out of this discussion probably will deal far more with the motives of men than with personal qualities and may be summarized by questions like "What motives must a man in our community have to really get ahead?" The next step is to discover from the Christian experience and Scripture what the Christian principle is regarding the dominating motive of making good in life. The members of the group should read Mark 10: 35 and ask questions like the following:

What led James and John to seek the best places?

What was the nature of Jesus' reply?

What would you say was Jesus' idea of who should get ahead or make good?

Such questions bring out the Christian principle of service found in this incident. The leader should summarize the result of the decision regarding what is the Christian principle of making good.

The next phase of the discussion hinges upon the idea: How is this principle applied to everyday conduct? The group might be confronted by such questions as the following:

In what line of work or profession must one work on this Christian principle in order to be considered a leader by his own group? Test this principle out in the phases of work represented by the group. How would you advise another fellow to begin to put this into practice in your shop or school?

These, therefore, are the various steps in finding the big idea.

1. Thinking over the problem of how to make good.

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2. Finding the Christian principle of getting ahead.
3. Applying this principle to present day idea of getting ahead.

A discussion of this kind would take from twenty-five to thirty minutes. It is an illustration of the discussion method applied to vital questions of personal conduct or life problems, or attitude.

Difficulties

In conducting a discussion, if a question is asked, sometimes there is an awkward pause and the leader will be tempted to break in with a speech. This would be unfortunate as probably the fellows are in thought regarding the question asked and such pauses are not to be regretted.

These are some of the difficulties which a leader is likely to meet:

Some fellows are always ready to talk and likely to use up all the time, while others have to be urged to express their opinion. A leader can practically handle such a situation by saying, "We've heard John's opinion quite fully. Now, what is yours, Frank?" As many as possible should participate.

Another caution in conducting a discussion is to avoid entering into a dialogue with certain members of the group who seem most interested.

How to Prepare for a Group Discussion

1. It is often well to word the topic to be discussed in the form of a good question, one that cannot be easily answered by "yes" or "no." Then let the leader sit down and ask himself the following, jotting down his answers on paper:

- (a) In what aspects of this topic is my group interested?
- (b) What issues in relation to this topic are the group members facing?

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- (c) What decisions along the line of the topic are the group members making?
- (d) Where and how might the discussion of the topic affect daily life of the group?

Questions like this will help the leader to analyze the questions for himself. The leader will think out the three or four questions that will break open the question, clarify it, and bring out the big idea.

The following questions will help break open the topic.

- (a) What questions or phases of problems in this topic are especially interesting?
- (b) What are the conflicts or conflicting views in this topic?
What causes these conflicts?
In what specific situation is my group having difficulties in this topic?
- (c) What are the possible courses of action in this topic?
- (d) What does the group consider to be right and wrong in this topic?

2. The next step is to search for the scriptural material and Christian experience that will aid in solving these problems. All of the Biblical texts referred to in the prepared outlines should be studied and all other passages which throw light on the problem. The principles which the leader wishes to emphasize should be clearly in mind. The leader should be careful to use Biblical material or references in which issue is the same or similar. The Scripture should not be "lugged in."

The following outline will aid in finding the solution to the big idea:

- (a) Where shall we look for help on the solution?
Current experience. Where the big problem is being faced. This will give some of the ways folks are trying to solve the problem today.

HOW IT IS DONE

Past experience. (History and Biography) Where in the past have these issues been faced, and what attempts have been made in the past to solve them.

Text books. Each usually represents one man's idea of how the question should be solved.

Bible. This is a record of how life questions were met and solved and also great leaders' ideas of how they should be solved.

- (b) What material shall be selected? Judge the material as to whether it is significant, applicable, and reliable, and select that most pertinent.
- (c) What shall be done with the material selected? Study it carefully for help it will give on the big problem in the light of this study.
- (d) Come to a conclusion as to the solution of the problem. This would give a principle to be tested out in life in relation to the problem.

3. The leader will then see how he can apply these principles to everyday life and conduct of the members of the group. In his preparation a leader should actually decide upon the questions which he is going to ask a group before he meets with them. There is little hope of success without adequate preparation. If a discussion course is used, study it with reference to the need of your own group, asking such questions as you think most vital.

- (a) Look back over the material under Topic I and decide:
 - 1. Where, if at all, is this principle being tried out?
 - 2. Where should this solution be tried out? Where is it **most applicable**?
 - 3. What difference would the adoption of it make **necessary in action**?

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4. Are these changes practicable? If not, why not? If so, how can they be carried out?

How to Follow Up a Group Discussion

1. Test out the conclusions of each discussion in everyday life. Call for reports on them at the group discussion for the following week. These conclusions can be well tested out in a "Y" group because as a rule it is a natural unit of young men or boys and we can determine by the group conduct in everyday life whether or not the conclusions of a discussion are actually becoming a part of group conduct.

2. Measure the entire group at certain periods to see whether the group has come to some decision that has made any difference with the life of the individuals or the life of the group as a whole.

3. A natural result also would be for the leader to have personal interview with group members to see whether the discussions are reaching the fundamental individual problems.

4. Another result would be to help the man or boy devise a method whereby his own problem can be thought through to a definite conclusion.

5. A fifth result would be to follow up by special study topics discussed and opened up in group meetings.

It is hoped that by searching the Bible for the principles of solving one's life problems, one will get a new interest in it as a foundation of everyday conduct.

The questions may be asked, "Are you having regular Bible study? I don't see how the fellows are studying the Bible in a course like this." We are trying to bring everyday situations under the dominance of Christian principles showing how the Scriptures can help a man solve his life problems.

The real object, therefore, is to use scriptural material and the

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Christian experience to help a young man make Christian decisions.

Prepared Discussion Outlines

Five excellent books on life problem discussions have been published. They open up some of the most vital questions which boys and young men are facing today. Each topic is carefully outlined and suggested Scripture passages are indicated. If possible a group leader should be equipped with all five and as he will find excellent suggestions in all of them up a list of topics which will most closely meet the needs of his group. The topics presented by each book are listed below and have been carefully prepared. There is great advantage in using the outlines. All of these books can be obtained from Association Press at the price noted.

A Boy's Questions—By A. J. Gregg and others—25¢

When should a boy break with his gang?

When should a fellow fight?

How shall a boy deal with a bully?

What determines whether or not a boy is wanted in the neighborhood?

What has a boy a right to expect of his neighbors?

What shall a boy do about other people's property?

What should keep a boy from breaking the law?

What should a boy do about a teacher he doesn't like?

How long should a fellow stay in school?

What courses should a boy take in high school?

What part does a fellow have in making a good school?

Does it pay to do home lessons when you can get by without it?

How shall a fellow spend his spare time?

What is Sunday for?

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How shall a boy determine whether or not to remain in Sunday school?

What shall be done about boys who disturb Sunday school class?

What say should a boy have about the way that his Sunday school class is run?

What value is there in a boy's going to church?

How much is it fair to ask a boy to do at home?

Shall a boy tell his parents everything?

To what extent shall a boy be his own boss?

Of what importance to a boy are the desires of his parents?

What attitude should a boy take toward an allowance?

How much shall a boy give?

What is meant by a "good boy"?

Life Problems and Bible Study Discussion for High School Boys
—By Bruce W. Tallman—25¢

School Spirit.	Athletics.	Gambling.
Father and son relations.	Getting by—cheating.	
Relations with girls—chivalry.	Decisions in life.	
Profanity.	Gratitude through service.	World outlook.
Sunday observance.	Jesus, the Hero.	New resolutions.
Right use of time.	Leadership.	Criticism.
Selfishness and the Golden Rule.		Ill temper.
Faith.	Prayer.	Church allegiance.
Choosing life's work.	Choosing a college.	Carry on.

An Older Boy's Problems—By Earle F. Dexter—30¢ including postage.

Playing square—what does it mean?

Clean speech—the why of profanity, etc.

Habit—servant or master?

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Boosting, knocking and crabbing.
Petty gambling—what's wrong about it?
Tobacco—to smoke or not to smoke?
Camouflage, bluffing, passing the buck, etc.
Thrift—a “good sport” or a tightwad, which?
The making of a real man—a clean life.
Work—budget of time, personal efficiency.
Making good—or just getting by?
Leadership—what is it made of?
Friendship—whose friend are you?
School spirit—who puts the “pep” into it?
Team work—team play, cooperation.
School citizenship—duties of a “citizen.”
Cliques, societies, etc.—who is your gang?
Amusements—a positive or a negative question?
Church—a young fellow's opportunity.
Politics—another Christian opportunity.
The man who works—and the man he works for.
The other fellow—world-wide brotherhood.
Community life—a young fellow's place in it.
Some life decisions—and why they're important.
Choosing a life work—or getting a job, which?
Training for service—why go to college?

How Jesus Met Life Questions—By Harrison S. Elliott—65¢.

How far should custom determine standards of conduct?
How is the Christian standard of conduct different?
How should a Christian get even?
What is wrong with bluffing and knocking?
What makes religion stand the test?
How much does loyalty cost?
How can we face life without worry?

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What is a man's object in his work?
What shall we do on Sunday?
What makes a person a success?
What is the Christian ideal of chivalry?
What is Jesus' cause in the world?
What is our responsibility to the world?
What is a man's object in his work?
What makes a person a success?
How is one's life work discovered?
What do the people of the world want?
What should we choose?
How can we help the need of the world?
How should a Christian get even?
How shall we treat other races and nationalities?
What is our responsibility in the world?
What determines the value of a man?
Who is a hypocrite? What is a fair chance for all?
What is a fair income? Is democracy possible?
What hope is there that the world can be made Christian?
What is Jesus' cause in the world?
What makes religion stand the test?
How much does loyalty cost? What good does it do to pray?
How can we meet times of supreme testing?
Can we believe that life does not end?
How do we enlist in Jesus' cause?

Jesus and His Cause—By A. Bruce Curry, Jr.—65c.

Preparing for a great task—how to get ready for a new age.
The healing of body and soul—how to work for health of
body and soul.

New standards for old—how can new moral standards win out?
The kingdom—its personnel and growth.

HOW IT IS DONE

The development of faith—how to get confidence in Jesus.

Failure and success—how conquer discouragement.

The tests of discipleship—what does it mean to be a Christian?

The road to the kingdom—what is the big goal in life?

The challenge of authority—how to meet opposition to Jesus.

The outlook in troublous days—how to find the way.

The way of the cross—when is a cause worth dying for?

The triumph of endless life—what can Christianity do for the world?

Tested Discussion Outlines.

For several years the leaders of Gloucester County, New Jersey, have been conducting some life work discussion at every group meeting. The topics which they have found most successful have been tabulated and edited. They are now offered to all leaders who are trying to adapt discussions to the needs of their groups.

How can we make our town a better place for all?

Do the worth while homes we see happen or are they early dreams made real?

What do we owe our country?

How should we treat foreign boys?

Who are the great men who inspire me and why?

What characteristics of Washington made him a preeminently great man?

What qualities determine the value of a man?

Should a Congressman use his own judgment or abide by the wishes of his constituents?

What is a fair income?

How is one's life work discovered?

Is it easier at the top or at the bottom of the ladder?

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- In how far is success a matter of luck?
Does "pull" get a fellow further than hard work?
Can a fellow become what he wants to be?
What is work and why do we work?
What are the dangers of uselessness?
Can a fellow form ideas in youth of what he is going to do when he becomes a man?
What makes a snob?
What do we have to be thankful for?
How far should custom determine the standards of conduct?
How much does loyalty cost?
What is the result of destructiveness and disobedience?
Are moving pictures a high type of amusement? If so why?
How are most habits formed?
How should I pick my friends?
If I had this year to live over again, what would I do differently?
What is a good sport?
Of what value are discussions?
What good things in life does the cheap sport miss?
Is it wise to take a chance?
Should we be ashamed of defeat if we have fought hard and fair?
What is the way to find real happiness?
Why do some fellows always have better times than others?
What are the characteristics of the big men in our community?
How can we make the new year better than the last?
What is the value of nonsense?
Is the joy of achievement greater than the joy of effort?
What advantage is it to a high school boy to be interested in religious things?
What does Christmas mean to me?

HOW IT IS DONE

What are my obligations to the Church?

What teachings of Christ influence high school boys the most?

Why should we read the Bible?

What does Easter mean to the world?

Can a two-fisted Christian workman maintain his personal popularity in his shop and his home community?

Why did Jesus come into the world?

What is the Christian idea of chivalry?

How should a Christian get even?

Which calls for the most fight in a man, to be or not to be a Christian?

On which of the Ten Commandments do most boys fall short?

How may a Christian determine what to do and what not to do?

What qualities in religion are necessary if it is to stand the test of everyday life?

Can a man have the making of money as his major object and be a Christian?

How do you decide what to do and what not to do on Sunday?

How can a man prepare himself in advance so that he will meet the testing times effectively?

What practices and customs today make it difficult to maintain a Christian standard of living?

How would you state the Christian ideal in the making and use of money?

What good does it do to pray?

What hope is there that the world can be made Christian?

Can we believe that life does not end?

How do we enlist in Jesus' cause?

Why is the Bible the most wonderful book in the world?

GROUP LEADERSHIP

What qualities do you like to see in a boy? What do you dislike?

What makes a person a success?

How can we face life without worry?

Should a leader in any activity expect to please the crowd?

Does the selfish boy have a good time?

How can a fellow have confidence in himself without being conceited?

What is wrong about disobedience to our parents?

How can a man whose thoughts and motives are all wrong, change his thought life?

How valuable to a team or an organization is a man who plays to the "grandstand"? Why?

Why do men set out to make money?

Do we practice what we preach? Why? or why not?

Is it always wise to give a fellow another chance?

How long can a fellow who bluffs make good?

Does it pay to wash the slate on New Year's?

What do we owe to our father and mother?

Can every fellow succeed?

What determines the value of a man?

What part does luck play in the life of the average boy?

Is it worth while to set the pace?

What qualities make a good officer?

What are the strong points in my best friend? Are they worth imitating?

Does your experience prove that we reap what we sow?

If I had this year to live over again how would I live differently?

What reading is harmful?

Why get an education?

When is a man educated?

HOW IT IS DONE

What are the things to avoid if we want to keep in good physical condition and can we easily avoid them?

What is the correct attitude for a prospective home builder with respect to sex?

Is smoking a harmful habit for a growing boy? Why?

Under what conditions is borrowing justifiable?

Why should we be careful in forming habits?

Does frank dealing endanger friendships?

Can we overlook personal dislikes while engaged in a common effort?

What harm is there in breaking a promise?

When should a fellow stick to his opinion?

Can a fellow gain anything by lying?

How can we meet times of supreme testing?

How will a fellow's relations to girls affect his later home life?

Does clean speech make a difference?

How should we get even with the fellow who plays us a mean trick?

Should we always stand for what we believe?

What influences our actions most—our conscience or the opinions of friends?

Does the boy who has a reputation for high character stand in well with the other fellow?

Is an excuse an indication of weakness?

What is the hardest moral stand for a fellow to take?

The Hi-Y Club

By EARL W. BRANDENBURG

No group in any county has larger possibilities of service and success than this group made up of boys from high school

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The Hi-Y Movement has in fact become so popular that care needs to be taken by the local group leader that members of the club shall constantly have in mind the purpose for which it is organized. The purpose, as given in the Constitution, is "to create, maintain and extend throughout the school and community high standards of Christian character." The program of the organization should be worked out to fit into this purpose.

The wise leader in beginning high school work will build slowly and will challenge some leading boy in the school with his responsibility to the other members of the high school. Then he will bring together two, three or more leading Christian high school boys and this group will make a study of the needs of the school, and gradually develop through personal work a group of boys who will stand together determined to accomplish the purpose as stated above. When such a group is determined to see things through they usually then become organized into a Hi-Y Club with a standard constitution, and should be affiliated through the state organization with the national movement. A great deal of the success of a Hi-Y Club depends upon the foundation which is laid with a small group of leading high school boys. This small group should continue to meet in counsel and prayer for the further progress of the organization.

Early in the year the officers of the club, composing the Executive Committee, should plan with the leader a program for the year. Many clubs have had printed programs covering all of their meetings for at least one semester.

It is generally advisable to appoint special committees for special occasions. In this way the interest is more easily maintained. There should be perhaps three long term committees. These should hold meetings at least once a month

HOW IT IS DONE

The following regular committees are suggested:

The Committee on Bible Study has in charge the Bible study discussion which should form a part of each regular meeting. The County Secretary or State Secretary can be helpful to this committee in suggesting courses which have been used by other clubs and have been found interesting to high school boys. The Bible study course chosen should be one which will deal with everyday school problems and should be handled in a discussion method so that members of the club may have an opportunity to express their own opinions and to exchange ideas with the other members of the organization. This committee should also be responsible for enlisting of members of the club in regular Sunday school classes in various churches.

Committee on Meetings should be charged with the responsibility for the location of a suitable meeting place and for special features on the program, such as special speakers, musical talent and other features.

The Committee on Service Activities will seek to enlist in service activities as many members of the club as possible. If a club has constantly before it some specific services that the members are trying to render to the school and community, the danger of the club becoming a selfish, self-centered group is small. Every leader of a Hi-Y Club should have in mind that he as no other man in the community has the opportunity to train in leadership.

Hi-Y Literature

In order to properly conduct the Hi-Y Club, a leader should be thoroughly acquainted with the literature which has been prepared on this subject, which can be obtained from Association Press, 347 Madison Avenue, New York City.

GROUP LEADERSHIP

- THE LOCAL WORK AND ORGANIZATION. Bulletin No. 1.
(64 pages, 25 cents.)
Gives detailed information on how to start and successfully maintain work with high school boys, develop a Hi-Y Club, leadership, adaptation to local conditions, Bible study promotion, service tasks, special campaigns, religious meetings, essentials to thorough work, mistakes to avoid, etc.
- A SPECIMEN CONSTITUTION. Bulletin No. 2.
(20 pages, 10 cents.)
In addition to a suggestive constitution with explanatory notes, this pamphlet shows how to organize a Hi-Y Club and affiliate it with the Secondary Schoolboys' Christian Movement.
- THE INNER CIRCLE, A SMALL DYNAMIC GROUP. Bulletin No. 3.
(36 pages, 15 cents.)
Issued to adult leaders to explain the workings of the "small group" emphasis which, when properly guided, gives a needed dynamic to the whole program of work with high school boys.
- A CATALOGUE OF HELPFUL BOOKS AND PAMPHLETS. Bulletin No. 4.
(29 pages, free.)
A list of books and pamphlets with brief descriptions, for use in work with high school boys.
- A CONTINUOUS CAMPAIGN OF FRIENDSHIP. Bulletin No. 5.
(Multigraphed pamphlet, 10 cents.)
Presents full suggestions regarding the "Campaign of Friendship"; objectives, preparation plans, personal interviews, meetings, conversation, and a continuous and virile program of suggested work.

HOW IT IS DONE

The Industrial Group

BY J. V. LAMBERTON

The first approach is to some local plant. A conference with the management regarding the purposes, methods of organization, and program should be sought. The immediate objective is to form a plant group or club, that is, a club composed of those who work in a certain factory or mill. This is brought about by the organization of a plant committee. This committee is appointed first by the county committee and should be representative of different races and types but all known to be favorable to the Association and its program and should be known as the Y. M. C. A. Committee of such and such a plant. It is advisable that this committee represent a cross section of the plant including foremen, assistant foremen, office men, executives, and workers. This plant committee brings together a number of the employes and the Association program and plan are presented to them and methods of promotion agreed upon. The two principles of these plant clubs are self-government and self-support. Each elects its own officers and adopts its own program. The play group has in the past been chiefly utilized. Now we are approaching the work group which is quite a fundamental part of the social order. As in the regular established county work the group is the one essential part of the program, so in industrial approach the plant group forms the nucleus of all work done throughout the plant, as is indicated above. The plant club functions through its various committees, carrying on the activities

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of a wide scope covering the whole program of the Association.

Where there is but one industry in a locality, it is a comparatively simple matter to organize a plant committee and a plant club. As we approach the locality having two or more industries, the situation becomes somewhat more complex and it is necessary to approach it from the standpoint both of the plant and the community and the mutual interests of the different plants. In such a case each plant should have its own committee and club as heretofore noted, but there should be one common committee binding the different plants into a common community program. Such a committee can be formed by representatives of the different plant committees.

Inter-plant activities are now possible and a much more extensive program can be undertaken, such as the instituting of playgrounds for the whole community, community play-days, out-door motion pictures, community sings, and in some cases a community house. In these community projects, the professional and business men are joined with the industry in supporting and directing such activities.

The Christian Citizenship Training Program

No leader of a "Y" group can really grasp the whole meaning of his task without a careful study of the Christian Citizenship Training Program. The first book to study is the Pioneer Manual (Association Press, 347 Madison Avenue, New York, \$1.25). The following are some of the important questions this book will help you answer.

Where can I find a complete list of group and mass games?

Pages 181 to 218, Pioneer Manual.

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- What games can be played in a home?
- What games at a group meeting?
- What games in a church vestry?
- What games at camp?
- What games at a Father and Son Banquet?
- What games for endurance?
- What games on a hike?
- What games at a mixed social?
- What games for speed?
- Where can I find a few essential facts about boy nature?
Pages 68 to 71, Pioneer Manual.
- Where can I learn about interviewing and charting?
Pages 72 to 91, Pioneer Manual.
- Where can I find an excellent list of practical talks?
Pages 255 to 261, Pioneer Manual.
- How can I encourage health habits and where can I find a
list of books on sex to read to younger boys?
Bottom page 11, top page 12, Pioneer Manual.
- Where can I find a list of books and various subjects in
which boys are interested?
Pages 234 to 255, Pioneer Manual.
- How can I stimulate nature interests and handicraft?
- Where can I get suggestions for an educational trip?
Pages 18 to 19, Pioneer Manual.
- What are good tests for health habits?
Page 22, Pioneer Manual.
- What does my group really know about Camp Craft?
Page 23, Pioneer Manual.
- How many really know team games?
Page 24, Pioneer Manual.
- Where can I find swimming tests?

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Pages 26 and 27, Pioneer Manual.

How can I classify members for athletic events?

Pages 27 to 30, Pioneer Manual.

Of what value is a physical examination and where can I find tests for church school loyalty, public worship, God in nature and art, knowledge of the Bible, story of Christianity, my church and I, and personal devotions?

Pages 34 to 44, Pioneer Manual.

Where can I find some splendid ideals to hold before boys in home service?

Page 47, Pioneer Manual.

Splendid ideals of service to the other fellow and the community in which he lives.

Page 48, Pioneer Manual.

What are some first steps in leading a boy to choose his life work?

Page 50, Pioneer Manual.

What elementary things should every young citizen know and do?

Page 51, Pioneer Manual.

What are five steps in creating the idea of a world brotherhood?

Pages 52 and 53, Pioneer Manual.

What are six beginnings in public service?

Page 53-54, Pioneer Manual.

Where can I find suitable service recognitions:

Personal service

Home service

Church service

School or employment service

Community Service

Pages 56 to 58, Pioneer Manual.

CHAPTER III

THE PERSONAL ELEMENT

A Leader's Personal Life and Habits

By J. PORTER ASHBROOK
Group Leader, Lumberton, New Jersey

"Keep inflated to seventy pounds." Well, sir, some weeks ago I put a new pair of cords on the rear wheels of my little old Dodge. I looked on the sides of the tires for the usual instructions. I found staring at me these words, "Keep inflated to seventy pounds."

"Fine," I thought, "that tire maker knows human nature. He knows that drivers pump their tires up hard and then are apt to forget them until they show a 'squish' at the sides. And he knows that those words, 'Keep inflated,' will stick in a driver's mind and be a constant reminder to watch the air pressure."

"Keep inflated," to us leaders means to keep fit for duty. A soft tire, like an under-pressured leader, gives poor service and soon wears out. So it seems to me that a leader's first duty is to keep fit in body, head, and heart.

You've heard it said numberless times—and proven it, too—that a boy pays more attention to what a leader *does* than to what he *says*. And it's equally true that many a leader who bemoans the "loss of interest" of his boys could win them back by putting the pressure gauge on his own sayings and doings. There is a gauge, there is a standard, and boys simply will not follow a leader who drops below. Boys' eyes are keen. Boys' ears are acute. And boys' penetration of camouflage is amaz-

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ing. Boys watch their leader's daily life, every hour he is within sight. From their intimate knowledge of his personal conduct, I suspect they sometimes even peek through windows. Woe betide that leader who urges fellows to cut tobacco, quit shady story telling, be honest in school, not misuse the Sabbath, keep away from ungodly pleasures, spend time in reading and study, go to church and Sunday school—or a dozen other do's and don't's, while he himself doesn't practice what he preaches.

If you say "don't" to boys, say "DON'T" to yourself. Once I cut out motion pictures for a long period because I was urging my group to keep away from the local "movietorium" and its low-down pictures. Although I could have seen fine films in Philadelphia where I then worked, I knew that to the boys any movies were movies, and that I would be accused of unfairness. So I stayed away from them—so did most of the boys—and the "sacrifice" (?) did not hurt me a bit.

"Keeping inflated" implies, of course, keeping youthful in your own spirit and in the manner in which that spirit expresses itself. But don't make the mistake of being too boyish. Forced youthfulness only brings snickers from boys. Radiate cheerfulness but be natural about it. Forced youthfulness kills influence, too. And unless a leader is actually, positively, and completely master of the situation, he can't hold respect. Don't be afraid to put the screws on when necessary. Many a time I've "sat" on a boy for interrupting a meeting or for a breach of decency. But I tried each time to be sure of my ground and used my head in how I did it.

I'll never forget one instance. We had just been given the use of the town hall for basket-ball. One of the boys was a husky, clumsy farmer's son about fourteen years old. He would grab the ball in both hands and elbow a swath right down the floor, scattering the other players right and left and putting re-

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venge in their eyes. "You'll either cut that out or leave the hall!" I said. So he grabbed his hat and went. But after several weeks he came back, got into the real spirit of clean sport, commenced to play with brains instead of beef, and became the star player of that whole vicinity. Now, as I see him, I realize that that lesson helped change his whole character. He is now a mighty successful young married farmer making money by farming with brains instead of beef.

Right here is a good place to urge every leader to control himself. Getting "mad" and "spitting out spite" is ridiculous and fatal. Self-control is invaluable when a crisis occurs or when the fellows temporarily lose interest. Here is where we certainly need to put the gauge on our lives. What is the gauge? You know—the life of our Big Leader. Unless we "keep inflated" to His standards and His conduct, we're far more in danger of being punctured when the little pin pricks come.

So talk with Him a whole lot, just when you need Him most—right while the thing is happening and He'll keep you up. Too many of us get perfunctory and systematic and stereotyped in talking with Him. But all that makes Him seem millions of miles away. You can't get help at that distance. He says He is close by and that He hears our quiet needy call. Prayer is simply asking our Leader what plays to make right when the play must be made.

Let's not get discouraged and threaten to quit. I used to work for a firm whose sensible motto is "Keeping everlastingly at it brings success." That's the way to keep inflated. That spirit will chase the devils out of our personal lives and keep the glooms away from our groups. But it is not easy to keep the pressure up to this point. It takes grit, grace, and gumption.

I remember while I was leading my first group, how one night, after the boys had been especially rambunctious, my wife and

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I sat in the living room until near midnight debating whether it was worth while to keep the group going and to give my time to it. We asked the Big Leader about it right there and He seemed to tell us not to quit. So I kept everlastingly at it and finally did get success.

Now, as a last suggestion for "keeping inflated" let me urge this—do your part in the church. Never forget that Christ established the church. Never forget that active participation in the worship, in the strengthening and in the financing of the church, is a Christian's plain duty and pleasure. And never forget that through the church comes that strengthening of character which keeps us inflated to the standard of active Christian gentlemen whom boys admire and will follow in theory and practice.

Our Hardest Job

By J. PORTER ASHBROOK

Let's start off with these two axiomatic propositions:

- (1) The GROUP is the fundamental activity of County Work.
- (2) Keeping a "going" group is the hardest job in County Work.

In the multiplied "other activities" of our up-to-the-minute County program—all the way from theatricals to County Conferences—with their larger notice by the newspapers, and greater notoriety for the participants, the mere gathering together weekly of little groups of boys seems small and common. But, gentlemen, the Y. M. C. A. started in a "mere group" led and inspired by a heart-touched volunteer leader, who in turn got his example from that peerless Teacher of

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long ago—put His personality and program before a small group of disciples and who now even works through “mere individuals.”

You know what wonders can come from personal touch—history is full of them. And you know that's what we County Workers are after—personal touch that inspires personal lives to give personal service to a personal Christ. Practicing for theatricals won't do it. Neither will the two-day rush of a boys' conference. It's the week-by-week personal contact of an undiscouraged leader with rough diamond boyhood and manhood that moulds lives whose subsequent service to God and home and native land brings heat to that leader's heart in later years.

I have in mind right now such a combination of man and boys. They did nothing spectacular, unless the occasional public social event, illustrated lecture, or athletic meet might be called such. But that leader went *every* week to the basement meeting room. So did the small group of boys. And right there in their crude surroundings they had ripping good times, with a steady, unheralded growth through their ordinary group programs. And that leader's heart is *hot* today when he reviews the present standing and character and usefulness of those boys now grown. “Behold how great a matter a little fire kindleth.”

So I appeal to you not to let outsiders, nor the desire to *do things*, nor even the boys themselves, swerve you from putting your best licks into your group activities. Common sense and the assurance of biggest results back me up in this appeal.

Right here is a good space, then, to discuss my second proposition that to keep such a group as a “going concern” will be a blamed sight harder than promoting any temporary, popular, or spectacular stunt, show, or contest. It takes a

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leader with heart and head to keep a dozen or so of active juniors or seniors busy, enthused, and "growing" from week to week.

To keep his weekly programs balanced not overworking any side of the triangle; to have a definite program ready for each meeting; to keep ample, constant, friendly discipline; to concentrate lively minds on the program of the evening; and to head it all towards the goal of training for service—what stiffer job can you tackle?

Relation of the Leader to the Churches

By DAVID G. LATSHAW

The leader must remember that while the Association is a going institution, so are the churches, homes, and schools which we aim to serve. The leader, therefore, must study to serve not only his group but also the best interest of these fundamental institutions of our modern life with which the boy or young man is normally connected.

This section deals with the leader's relationship to the churches.

- I. While the leader will be a loyal member of one of the churches, he is commissioned to do this service with boys for all the churches. His work will, therefore, be strictly inter-denominational in character.
- II. The successful leader will be loyal to his own church and pastor. He must convince both his pastor and his fellow church members of the value of the work he is doing for the community and the churches as a whole. If a man is to do good work outside, his home church

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relationships must be happy. Frequent counsel with his own pastor and reports to the home church will help.

III. Counsel often with all the pastors. The Association leader is the servant of all the churches. It is important, therefore, to keep every pastor fully informed as to his work. Remember that the community holds these pastors primarily responsible for its moral welfare. They have a right to know *what* the leader is doing as well as *how* and *when* and *why* he is doing it. In addition, the counsel of these religious leaders will greatly reinforce his own program and influence. *Advise before you advertise.*

IV. Every congregation in the community should understand what the Association leader is doing. The leader should get the aims and ideals, as well as the program, of the Association fully before these congregations. The Association finds no better way to serve the home and the school than through the influence of the church. Mutual understanding is the mother of all cooperation. These congregations must be shown that we do not compete with the Church but rather strive to reinforce it.

V. The activity of boys in their relationship to the churches is one of the normal and legitimate tests of a leader's work. The realm of demonstration is difficult but central in the progress of the Kingdom. The leader's service is in that realm and his best answer to criticism is a group of boys loyal in spirit and active in service for the church.

VI. A study of the programs of the churches will be necessary in order that our programs may not conflict or

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compete. It is a good thing for a leader to put himself in the pastor's place when he is thinking out his year's work. If he plans a week-end hike and camp, it is well for him to counsel with every pastor whose boys may be affected. The pastor may not understand that if his boys are absent on Sunday morning, the influence and ministry of the church has not really been broken.

- VII. The Association through its leaders expects to train boys to reinforce the churches in every department of their work. This includes the finances of the church. If a pastor does not understand this, he may sometimes question the wisdom of a budget for the "Y" in his community. While the leader may have no responsibility for the Association budget, he does have responsibility for helping the local pastors to see what the Association is trying to do, in reinforcing the churches at this point through the four-fold training of its boys.
- VIII. Mutual prayer is a powerful aid to mutual understanding and sympathy and on the other hand mutual understanding is a powerful aid to prayer. Ask the churches to pray both for the leader and his group of Boys, and lead the boys to pray for the churches and their work.

CHAPTER IV

A BIT OF HISTORY

The History of the Y M C A

By PAUL SUPER

From "The Leaders' Handbook" for Physical Directors.

The Y M C A was organized Thursday, June 6, 1844, in London, England, by twelve young dry-goods clerks. The moving spirit was George Williams. As a boy of fourteen on a farm in southwestern England he had upset a wagonload of hay. The family ruled that a boy who could not keep a load of hay on the road gave little promise of being a successful farmer. So they sent him to the near-by village of Bridgewater for six years' apprenticeship as a dry-goods clerk. While serving in Bridgewater he was converted and became very active in Sunday-school and mission work and an earnest personal worker.

When he was twenty years old, he secured a position in London in the wholesale dry-goods house of Hitchcock and Rogers, 72 St. Paul's Churchyard, in the shadow of the great St. Paul's Cathedral. His salary was \$200 a year. Money went farther then.

There were one hundred and forty other clerks employed by the same firm and these, as was the custom in those days, lived in dormitories over the store. They worked long hours, from daylight until nine o'clock at night.

When George Williams joined this group, he found that they, in common with most young men of the day, were living grossly immoral lives. At that time there was no Christian organization devoting its attention to young men, even the

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Church itself making little effort to reach them. Young Williams was not the kind of man to allow his religion to die in an unfavorable environment. He at once attempted by vigorous personal work and prayer to win his fellow clerks to the Christian life. The men met in an upper room for prayer. The number grew. Finally Mr. Hitchcock himself was converted.

Finally Williams thought the time had come for definite organization. So on the June night referred to above twelve young clerks met and organized "a society for improving the spiritual condition of young men." A man named Christopher Smith (the Smiths are ever with us) suggested the name, "Young Men's Christian Association." This was at once adopted.

The first annual report tells us that "the services which the Young Men's Christian Association is established to promote are chiefly prayer meetings and, whenever it is practicable, Bible classes." Personal work was an important part of the program.

The number of young men interested grew until in 1849 they moved into rooms on Gresham Street, occupying the second, third, and fourth floors of a first-class building, and providing such features as reading rooms, a library of one thousand books, educational classes, lectures, a refreshment room, and bathing facilities.

At first these privileges were open to members only, and membership was limited to Christian men. These members soon realized that non-Christian young men needed the Association privileges as much as they did, and made provision in the constitution for the reception of "associates," who enjoyed all Association privileges but could not vote or hold office.

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A student in Columbia University, New York City, visited these rooms in London in 1850 and wrote an article describing them, which was printed in an American religious newspaper. This inspired a retired sea captain in Boston to promote the organization of a similar society in Boston; and December 29, 1851, in the Old South Meeting House the first American Y M C A was organized. Like the London organization, it kept the control of the Association affairs in the hands of Christian men who would preserve the original Christian purpose of the organization, that of improving the spiritual condition of young men.

Associations were quickly organized in other American cities. The constitution had been expanded to include the educational as well as spiritual improvement of young men, and when the New York City Association organized in 1852, their constitution included social improvement, and in 1866 this Association added physical improvement, completing what we now call the four-fold work of the Y M C A—educational, physical, social, and religious.

In 1845 in Buffalo the first convention of American Y M C A's was held, including Associations in Canada. An Executive Committee was appointed, which twelve years later, in 1866, became what is now the International Committee, which supervises and promotes the work of the Y M C A throughout the United States and Canada and certain non-Christian lands, but has no control over the affairs of any local Association in America. Its relationship is entirely advisory.

American Y M C A's grew in size and efficiency and influence until today they are recognized as the best Association in the world, and the American local Association is the standard held up to all other countries.

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The Associations today are organized among all conceivable groups of men, each of these groups being represented by special sub-committees employing expert secretaries. Associations have now been organized for railroad men, college men, industrial men, colored men, Indians, rural communities. The International Committee publishes an official magazine called *Association Men*, which now has a circulation of over 70,000. The American and Canadian Y M C A's now own buildings and property totalling over \$150,000,000 a number of individual buildings having cost over \$1,000,000, such as Brooklyn Central, Boston Central, and the Y M C A Hotel in Chicago. There are over 883,000 members in these two countries, employing over 5,000 secretaries, and expending annually more than \$47,000,000 in current expenses. The Y M C A stands today as the great organization in the life of men in practically all lands, building them up educationally, physically, socially, and spiritually.

The figures given above are entirely apart from the war work. This was carried on by an agency called the National War Work Council, which was composed of representatives of all Association agencies, just as the International Committee is. It was not a branch of the International Committee but paralleled it and had the direction of all the Y M C A war work done for American soldiers. The work for the armies of other nations and for the prisoners of war is done by the International Committee.

The County Plan

The Association first started in the city but it was not long before people were saying, "Surely, there must be some way of carrying this wonderful idea out into the country places." It

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was Robert Weidensall, that great pioneer who has just now passed into the beyond, who discovered the way. "Let us go back to the kind of an Association that Williams organized," he said. "We don't need buildings for it. All we need is consecrated volunteer workers."

It was found, however, that small isolated Associations did not thrive until a county convention was called, and a federation or union of all small Associations of a county was brought about so that the resources of each locality could become united and a trained secretary employed. This gave rise to the term "County Work" which has been thus defined.

"County Work is the method whereby the program of the Young Men's Christian Association is carried into villages, towns, and rural communities."

The reaching of young men and boys in country districts through County organizations is now the generally accepted plan throughout the United States and Canada. The state committees which are the chief agencies of extending the Association into unoccupied territory, place a secretary on their staff to organize counties and to assist those already organized. He is called a State Secretary for County Work. He unites the efforts and good will of city and student Associations and their various departments, such as industrial and boys, in an appreciation of the needs of rural and village life, and points the way to cooperate with the town and country. One state, Connecticut, has organized every county of the state. Several have organized over half of their territory and many are making plans to occupy the whole field in a stated period.

Michigan loaned one of its secretaries to India a few years ago, with the result that there was established among the villages, farmers' cooperative societies. The county secretaries

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are native Indians and go from one village to another showing the people how to rid themselves of debt by using better plows, better seed, and cooperative methods. They thus become independent of the money lenders who are a curse to the country. This movement in India is, in part, self supporting. It cannot become entirely so and the County Work brotherhood throughout America has pledged itself to support this rural Association movement in India. Every group and every boy should give something. Get in touch with your county secretary for further information.

The International Committee has a Town and Country Department which aims to bind together into a world-wide fellowship, all seeking to bring the message of the Association to village and town.

Now to return to your own county. You will find an organized committee of men from different localities which is called the County Committee. Its functions might be classified under four heads:

- I. Responsibility for business administration—that is, to raise and disburse money. It should operate on a budget and carry on its activities according to an accepted policy.
- II. Responsibility for employing counsel and directing a county secretary and assistants.
- III. Responsibility for development of an efficient organization on a county-wide basis. It conducts county camp, county older boys' conferences, county-wide athletics, leaders' conferences, thrift, keep-fit, evangelistic campaigns, etc.
- IV. Responsibility of caring for local organizations in the various communities in the county. This last is by all means the most important. Its chief purpose is to make the Association idea a vital factor in every locality and group in the county.

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LOCAL ASSOCIATION WORK

There are three types of local work under the county plan:

- I. A local fully organized Association can be formed by having a *local board of directors* composed entirely of evangelical church members and elected by local membership.
- II. A *local committee* selected by a gathering of men from the locality or by the county committee is desirable. In case there are not sufficient evangelical church members to maintain a local Association, if there is none in your community, you will find it greatly to the advantage of yourself and your group to cooperate with the county secretary in starting one. Either a board of directors or a local committee should have the following responsibility.
 - (1) To organize and maintain with the cooperation of the County Committee, groups of older and younger boys and men for self-development and service.
 - (2) To enlarge the group ideal so as to include the organization of educational classes, Americanization groups, men's groups, etc.
 - (3) To develop, with cooperation with the groups, a constructive community-wide program.
 - (4) To cooperate with the County Committee in a county-wide program.
 - (5) To coordinate the work of various groups, blending them into a community project.
 - (6) To help eliminate unsocial and unwholesome influences surrounding young men and boys in the county.
- III. There are some communities where it seems impossible to organize either a fully organized Association or local committee. Local work is carried on by various groups. In these places the group leaders themselves, together with the boys, young men, and interested people acting informally

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with them, should assume the responsibilities stated above as belonging to local committees. Every leader soon discovers that there are men and women in every place ready to lend a hand to any organization which aims to help the younger generation. They are ready with counsel and helpful message at group meetings or a piece of pie for your "feeds." Whether or not there is an organized committee behind you, happy is that man who discovers and uses those fine personalities so ready to come to his aid in the worth-while work which he has undertaken.

Constitution and By-Laws of a Group

ARTICLE I

NAME AND OBJECT

Section 1. The name of this organization shall be the ———Group, Pioneer Hi-Y, etc., of the Young Men's Christian Association of ——— locality, ——— county, ——— state.

Section 2. The object shall be the development of the Christian character and usefulness of its members, and to improve their spiritual, mental, social, and physical condition.

ARTICLE II

MEMBERSHIP

Section 1. Any boy over———years of age may, on payment of the annual fee of——, become a member, after his application has been approved by the Cabinet. The number of members shall be limited to ——.

Section 2. It shall be the duty of each member to cooperate heartily in carrying out the object of the organization as indicated in Article 1, Section 2.

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ARTICLE III

OFFICERS

Section 1. The officers of the group shall consist of a President, Vice President, Secretary, Treasurer, and Reporter, all of whom shall be chosen by ballot at the first regular meeting in ——— and ———. Their term of office is to begin as soon as they are installed.

ARTICLE IV

CABINET

Section 1. The officers of the group, the Chairman of the Committees, and the leader shall constitute a Cabinet which shall hold meetings monthly or oftener if necessary, to plan the work of the Group.

Section 2. The Leader of the Group shall be Chairman of the Cabinet.

ARTICLE V

DUTIES AND POWERS OF OFFICERS

Section 1. It shall be the duty of the President to preside at all business meetings of the group and to enforce this constitution.

Section 2. It shall be the duty of the Vice President to preside in the absence of the President.

Section 3. It shall be the duty of the Secretary to keep accurate records of the minutes of each meeting of the group and of the Cabinet, to note the number present, and to call the roll at each meeting.

Section 4. It shall be the duty of the Treasurer to collect

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all the money due to the group and to render a true statement of the same to the Leader of the group.

Section 5. It shall be the duty of the Reporter to send a written report of each meeting immediately after it is held to the County Secretary and keep local newspaper printed. See also installation of officers, on page 40.

ARTICLE VI

MEETINGS

Section 1. The first regular meeting of the group in — of each year shall be the annual meeting at which officers are to be elected.

Section 2. This group shall hold regular meetings on — evenings from 7:30 to 10:00 o'clock.

ARTICLE VII

COMMITTEES

Section 1. The Cabinet shall appoint the following Committees: Membership, Social, Room, and Athletic.

Section 2. Each Committee shall consist of as many members as the Cabinet shall deem necessary for good work.

Section 3. At the first regular meeting after election of officers, the President shall announce the appointment of the Committees.

ARTICLE VIII

DUTIES OF COMMITTEES

Section 1. Membership and Social Committees. All boys desiring membership shall make application to this Committee.

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All membership application must be approved by the Cabinet. No action shall be taken upon an application unless the Leader is present. The social work shall consist of games and entertainments, etc., which tend to promote the intellectual and social life of the group.

Section 2. It shall be the duty of the Room Committee to arrange rooms for the meeting.

Section 3. It shall be the duty of the Athletic Committee to encourage athletics, teams, and events, and to arrange indoor sports.

Section 4. The President and Leader shall be ex-officio members of the Committees.

ARTICLE IX

ABSENTEES

Section 1. Any member who absents himself from four consecutive meetings without reasonable excuse may, upon vote of the group, have his name referred to the Leader for his action.

ARTICLE X

ORDER OF BUSINESS

Section 1. The order of business provided by the County Secretary shall be followed at all regular business meetings.

ARTICLE XI

AMENDMENTS

Section 1. These By-Laws may be altered or amended by a two-thirds vote of the members present, at any regular meeting provided that the proposed change shall have been made in writing at a previous regular meeting; excepting Articles I and II.

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Twenty-Five Books A Leader Should Read

Suggested by B. A. Schnell

- Bound Volume Rural Manhood for 1922.
The Life of Sir George Williams—J. E. Hodder Williams—\$1.50.
The Meaning of Prayer—H. E. Fosdick—\$1.15.
Growth and Education—J. M. Tyler—\$2.15.
The Philosophy of Play—L. H. Gulick—\$2.00.
The Efficient Life—L. H. Gulick—\$1.75.
The Father and His Boy—T. W. Galloway—\$1.00.
Boyology—H. W. Gibson—\$1.50.
The Pupil and Teacher—Luther A. Weigle—\$1.35.
The Find Yourself Idea—C. C. Robinson—\$1.40.
Boy Behavior—W. H. Burger—\$1.25.
Games for the Playground, Home, School and Gymnasium—J. H. Bancroft—\$2.40.
The Father and Son Library—F. H. Cheley—\$49.00 edition.
The C. C. T. P. Manuals—\$1.25 each.
From Youth Into Manhood—W. S. Hall—90c.
Individual Work for Individuals—H. C. Trumbull—\$1.10.
The Second Mile—H. E. Fosdick—70c.
The Holy Earth—L. H. Bailey—\$1.00.
Farm Boys and Girls—W. A. McKeever—\$2.50.
Poems of Action—D. R. Porter—\$1.25.
Adventure of a Prodigal Father—F. H. Cheley—90c.
Country Church in the New World Order—Edmund deS. Brunner—\$1.25.
Biblical Backgrounds for the Rural Message—Edwin L. Earp—\$1.00.
Rural Schools—Beets-Hall.
All can be obtained from Association Press, 347 Madison Avenue, New York City.





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